

The Terms of the work, if ordered
 If paid in advance; or \$1.50, in the case of those who
 * * All monies in payment for the work must be
 paid) to the publisher.

THE CHURCHMAN'S MAGAZINE

VOL. II

JULY, 1850

No. 7

CONTENTS

The Communion, No. V.	1
Notice of the Convention	1
The Bishop's Address to the Convention	1
The Christian Church, (concluded)	1
Study of the Holy Scriptures among the Early Church	1
History of the Church in New York (continued)	1
The Watchman, No. V.	1
Journal of the Convention	1
Necessity and value of a female clergy	1
Character and Attributes of Christ	1
British and Foreign Bible Society	1
Survey of Ministry in England	1
Obituary notice of Rev. David H.	1
Poetry	1

PUBLISHED BY G. BARTON
 10 N. 2ND ST. N. Y.

VOL. II.]

For the

THE

GUIDE
tion, and
URGY.

T

CONFESSI
ing and
rd of God
blic worsh
daily ser
he right p
After i
l confess
declarat
raging us
avenly Fo
ght us by
from pen
se and th
s which f
are design
his trans
fin. "C
"

ns. "A
thy pra
these vers
from their
ster and t
minister b
nswering
lice of alt
non in th
L. II. N

S. Lewis

THE
CHURCHMAN'S MAGAZINE.

VOL. II.]

JULY, 1822.

[No. 7.]

For the Churchman's Magazine.

THE COMMENTATOR:

OR

A GUIDE to the clear comprehension, and pious use, of the LITURGY.

No. V.

THE VERSICLES.

CONFESSION and prayer, thanksgiving and praise, and hearing the word of God, are the great objects of public worship. Our Church begins daily services, by exhorting us to the right performance of these duties. After instructing us in the general confession of our sins, and by declaration of absolution, encouraging us to address God as our heavenly Father, in the divine form of prayer, by his Son, she conducts us from penitence and prayer, to praise and thanksgiving. The versicles which follow the Lord's Prayer are designed to prepare the way for this transition:—

lin. "O Lord, open thou our

ms. "And our mouth shall shew
thy praise."

These versicles are called *Responses* from their being repeated by the minister and the people alternately; the minister beginning and the people answering, or *responding*.—This mode of alternate recitation was common in the Jewish Church, and

L. II. No. VII.

we read in the Book of Ezra, (Chap. III. v. 10) that it was established by "the ordinance of David king of Israel." It was adopted in the primitive Christian Church; with this advantage, that whereas among the Jews the service was performed by the Priests and Levites only, in the Christian Church every man is so far a Priest as to be permitted to join in this spiritual sacrifice. Among the ancient Liturgies, there is not one to be found that does not contain these alternate recitations. In the Romish Church, indeed, Responses have been excluded, because the service is performed in an unknown tongue; and in some Protestant Churches they have been rejected, that the minister may expatiate in a long extempore prayer; but the Episcopal Church has restored to the people their primitive right of bearing their part in divine worship.

But besides the antiquity and primitive authority of this mode of public worship, it is recommended by many special advantages.

Those who assemble in the house of God for the purpose of divine worship, are equally interested with the minister, in confessing their sins, entreating the divine mercy, and shewing forth the praises of God.—This consideration alone might afford a sufficient reason why they should take their part in the daily sacrifices of supplication and thanksgiving; and not be debarred from

expressing with their lips, what they really feel in their hearts. But in addition to this, the alternate prayers and praises of the minister and people are extremely well calculated to enliven the devotions of both: for the pious zeal and fervency of the one, will seldom fail to warm and animate those of the other. It is another advantage of this mode of worship that its grateful variety relieves the mind, while the consciousness that we are bearing a part in it, tends to fix our thoughts, and excite in us a more serious and religious attention to what we are engaged in. Every one who is acquainted with the frailty and fickleness of the human heart, must be convinced of the necessity of every possible assistance to arrest his wandering thoughts, and prevent that distraction or listlessness of the affections to which our nature is so much disposed.

In this alternate mode of worship, though the minister and congregation say their respective parts separately and distinctly, yet each should attend to what the other repeats, and join in heart, though not in voice.

What has now been said in relation to the versicles, applies equally to the Psalms and hymns, and whatever is directed to be said alternately throughout the service. It only remains to be observed on this subject, that in this responsive part of worship, all the congregation should join, audibly, and earnestly. To hear the soft voices of female piety, and the lisping tones of infancy, joining in concord with stronger sounds of manhood, must afford delightful harmony to those who have any just sense of the "beauty of holiness." I know of nothing calculated to give us a more descriptive and affecting idea of the joys and blessedness of heaven, than to be present in a numerous congregation, thus devoutly engaged in celebrating

the goodness and loving kindness of God. It is like the worship of the Seraphim, "crying one unto another, and saying, holy, holy, holy is the Lord of hosts." (Is. VI. 3.) But unless this duty be attended to by the congregation at large, the intention of the service is defeated, and its beauty and solemnity are lost. It is not enough that a few faint voices are heard; the whole congregation should, with one heart, and with one mouth, glorify God, and their united answers should resemble "the voice of many waters." (Rev. xiv. 2.)

Let, then, a regard for the honour of the Church, and for the glory of God, who delights in the order and beauty, as well as in the sincerity of his worship, awaken the zeal of every member of the Church. Let him preserve silence in the parts of the service performed by the minister, joining in them, not with his voice, but with sincerity of mind and heart. But let every one consider it a sacred duty to *repeat aloud*, the parts in the service assigned to the people. He will thus enjoy the satisfaction and the profit to be derived from performing his part in the important duty of worshipping God. His *confession* will be rendered more earnest, his *supplications* more lively, and his *praises* more ardent; and while he imparts animation to the minister, by his hearty response, both will derive new energy from the mutual aid, and the worship of the sanctuary will ascend as acceptable incense to the Lord of Hosts.

The versicles under consideration are taken from the penitential Psalm of David, and are now introduced with great propriety, after we have confessed our sins, and humbled ourselves before God, and before we presume to utter his praises contained in the Doxology, or sing them in the Psalms which follow it. From the conduct and experience of David

we le
we ca
wors
minds
vout fi
stupifi
dumb
and fet
privile
task.
Psalmi
Lord, o
Church
similar
same,
forth hi

The
form the
etential
sdrvice.
more full
paraphra
the gift o
us in ou
worthy, a
offer unto
thou, in t
that even
perfect th
fore, O L
inspiration
pose our h
we may w
thy holy r
our Lord.
In the E
versicles a
"Min.

ave us.
Ans. O
us.

These w
on of the
being but a
had already
cause the se
out them.
Being thu
and prayer,
ng a good
mercy, we
urn our pet

we learn the important lesson, that we can not praise God aright, or worship him acceptably, till our minds are brought to a holy and devout frame. Sin clogs our affections, stupifies our souls, and makes us dumb before him. It seals the lip, and fetters the tongue: It makes our privileges a burden, and our duty a task. A deep sense of this, led the Psalmist to make the petition, "O Lord, open thou my lips;" and the Church wisely instructs us, under similar circumstances, to do the same, that our "mouth may shew forth his praise."

The petition, and the response, form the connexion between the penitential and eucharistic parts of the service. Their meaning may be more fully expressed in the following paraphrase:—"O God, from whom the gift of utterance proceeds, assist us in our devotions. We are unworthy, and of ourselves unable, to offer unto thee any sacrifice; but thou, in thy holy word hast ordained, that even babes and sucklings should perfect thy praise. Open, therefore, O Lord, our lips, and by the inspiration of thy Holy Spirit, so dispose our hearts, that with our mouths we may worthily laud, and magnify thy holy name, through Jesus Christ our Lord."

In the English Liturgy two other versicles are added; viz.

Min. O God make speed to save us.

Ans. O Lord, make haste to help us.

These were left out, in our revision of the Liturgy;—probably as being but an amplification of what had already been repeated, and because the sense was complete without them.

Being thus prepared, by penitence and prayer, to praise God, and having a good hope in his pardoning mercy, we proceed like David, to turn our petitions into praises, and

give due glory to the Father, and to the Son, and to the Holy Ghost.

The Rubrick here directs the Congregation to *stand up*, and requires them to continue standing till the Psalms are ended. This is the proper attitude of praise. It indicates the elevation of our hearts, and denotes that we are actively engaged in the service.

The Hymn which is now used, is called the *Gloria Patri* from the two initial words in Latin, which signify "Glory be to the Father." It is sometimes called the lesser Doxology, in contradistinction to the greater Doxology, or angelical Hymn, beginning with "Glory be to God on high;" which is appointed to be said in the office of the holy Communion, and which, in our service, may be said or sung at the close of the portion of Psalms, in the morning and evening service.

From the times of the Apostles, it has been the custom of all Churches to incorporate ascriptions of glory with prayer; and to conclude all Hymns, Psalms, and Sermons, with ascribing glory to the Father, to the Son, and to the Holy Ghost. St. Basil traces the first part of this Hymn or Doxology to the Apostolic age of the Church, and maintains that it was founded on the first Symbolum, or Creed, which was evidently taken from the Form used in the administration of Baptism. Hooker, adopting the argument of St. Basil, says, "Baptising, we use the name of the Father, and of the Son, and of the Holy Ghost. Confessing the Christian Faith, we declare our belief in the Father, and in the Son, and in the Holy Ghost. Ascribing glory to God, we give it to the Father, and to the Son, and to the Holy Ghost."

The earliest instance on record of the use of this hymn, is found in the Epistle of the Church of Smyrna, concerning the martyrdom of their

beloved Bishop Polycarp; from which we learn that a Doxology, like our Gloria Patri, formed the conclusion of his dying prayer. Polycarp was conversant with the Apostles, was consecrated Bishop by St. John the Evangelist, and is designated in the Revelations, as "the angel of the Church of Smyrna."—Having received the precepts and adopted the opinions of the Apostles, he may well be supposed, in this instance, to have imitated their practice. Towards the close of the second century, we find similar Doxologies in the writings of Clement and Dyonisius of Alexandria; and St. Basil informs us that, in his time, Doxologies to the Father, and to the Son, and to the Holy Ghost, constituted the test by which the orthodox Churches were distinguished from those that were corrupt.

In the primitive ages of the Church, these Doxologies often varied in the mode of expression, though they were in substance the same. But when the Arians began to wrest some of the general expressions in which they were couched, to countenance their own heresy, the forms which were most liable to this perversion gradually fell into disuse, and that which ascribes "glory to the Father, and to the Son, and to the Holy Ghost," became the standing order of the Church.

The latter clause of the Hymn, claims a less ancient date, and was probably added some little time after the council of Nice. The occasion of the addition must be attributed to the spreading of those heresies which denied the Son to be co-equal, and co-eternal with the Father. To evince the testimony of the orthodox Church against this error, and to declare what was the primitive sense of the Church in ascribing "glory to the Father, Son, and Holy Ghost," it was thought proper to add the clause, "As it was

in the beginning, is now, and ever shall be world without end."

But whatever may be said of the origin or the form of this doxology, if the exact words of it are not to be found in Scripture, the *subject* at least is divine. It is but a paraphrase of the song of the Seraphim, recorded by Isaiah (vi. 3 :) "One cried unto another and said, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory." And its theme is the same as the Hymn of glory, described by St. John in the Revelations:—"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive glory, and honour, and power." While, then, the Church above, "rests not day and night," but continually cries "Holy, holy, holy, Lord God of Hosts," we need seek no other warrant for the use, and frequent repetition of our Doxology; "*Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end.*"

But since we use these words so frequently, let us be careful not to use them as mere words without meaning. Let us be careful to form just ideas of the great and multiplied obligations we are under to praise the Almighty, and ascribe unto him the glory due unto his name. Let us ponder the special claims which the Father, the Son, and the Holy Ghost, each have to our most fervent and devout adorations. Let us reflect that we are indebted to God the Father, for our existence, as well for our capacity of enjoying fellowship and communion with himself; and when our race was ruined by transgression, for not leaving us in misery and despair, but graciously devising a way for our recovery and salvation. Let us meditate on our obligations of love and gratitude to God the Son, who "gave himself for us, that he

might
who
just,
who w
gressio
ties;"
made t
be mad
him;"
of the
art wor
hast re
blood."
inestima
ly Ghos
ces we a
the ble
"takes
shews th
mysterio
duces in
of the ex
lency of
vealed in
an unres
merits a
as the on
under hea
saved."
life;" to
all the rea
the divin
fixed in th
for every
meetness f
He who
himself in
not consid
ing service
to the Fat
the Holy
should ima
occurs too
whether it
ing and spi
rather than
the service
The latte
gy, intimate
which we a
As it was
and ever s
end." In t
the creation,

might redeem us from all iniquity ;” who “ suffered, the just for the unjust, that he might bring us to God ;” who was “ wounded for our transgressions, and bruised for our iniquities ;” who “ knowing no sin, was made to be sin for us, that we might be made the righteousness of God in him ;” and let us join in the praises of the saints above, saying, “ Thou art worthy : for thou wast slain and hast redeemed us to God by thy blood.” Let us bear in mind the inestimable benefits of God the Holy Ghost, by whose salutary influences we are made to be partakers of the blessings of redemption ; who “ takes of the things of God, and shews them unto us ;” who by his mysterious but effectual agency, produces in our minds such convictions of the evil of sin, and of the excellency of the way of salvation revealed in the gospel, as leads us to an unreserved dependance on the merits and intercession of Christ, as the only “ way or name given under heaven whereby we must be saved.” The “ Spirit that giveth life ;” to whom we are indebted for all the real comfort of religion, for the divine refreshments which are fixed in the ordinances of grace, and for every advancement towards a meetness for the kingdom of heaven.

He who is accustomed to exercise himself in reflections like these, will not consider it a formal or unmeaning service, when he renders “ glory to the Father, and to the Son, and to the Holy Ghost ;” and if any one should imagine that the ascription occurs too frequently, let him reflect whether it be not from want of feeling and spirituality in his own heart, rather than from any impropriety in the service itself.

The latter clause of the Doxology, intimates to us the manner in which we are to give glory to God : “ As it was in the beginning, is now, and ever shall be, world without end.” In the beginning, and before the creation, God had an essential

glory that could neither admit of augmentation, nor suffer diminution. In the early ages of the world, his praises were sung and his glory declared by the Patriarchs and Prophets. At the first promulgation of the gospel, his glory was manifested by the testimony and the lives of the Apostles and primitive Christians. Now, He is glorified in heaven, by angels and the spirits of just men made perfect ; and it can be only by the sincerity and fervency of our devotions, if our feeble praises shall be heard in unison with theirs. *World without end*, He will be glorified and praised by the redeemed above ; saying, “ Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory and dominion forever and ever.” Let us, therefore, unite our hearts and voices, and ascribe “ Blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever and ever.”

After the Doxology, and before the “ *Venite exultemus*,” the minister and people unite in an impressive Alleluia. The minister addresses to them the exhortation, “ *Praise ye the Lord :*” and the people shew their readiness in the service by replying, “ *The Lord’s name be praised.*” The versicle used by the minister, is a literal translation of the Hebrew *Alleluia* :—a form which is employed by St. John in the Revelations, and was frequently repeated by the members of the ancient Church, both in their public offices, and private devotions. It is used in this place with great propriety : for as we often employ the words, “ let us pray,” to excite attention to the prayer ensuing, or as an indication that we are passing from one kind of prayer to another ; so we use the words, “ *Praise ye the Lord,*” to denote that we are to engage in the eucharistic part of the service, and to exhort the congregation to unite in

praising God, not only mentally, but vocally and audibly, by repeating the responses allotted to them.

When we are thus exhorted, let us answer with the heart and voice, "The Lord's name be praised." And as *Alleluia* is the Chorus of the heavenly Host, while they sing, "Salvation, and glory, and honour, and power, unto the Lord our God," (Rev. xix. 1,) let us, when we ascribe glory to the Father, and to the Son, and to the holy Ghost, rejoin *amen; praise ye the Lord; Alleluia*. May the Holy Spirit enable us to do this with fervency and sincerity; that praising and glorifying the triune God *now*, as he was glorified *in the beginning*, we may be admitted to the blessedness of praising and glorifying him in that *world* which shall be *without end*, through him that loved us, Jesus Christ the righteous. C.

The following notice of the late Convention of this Diocese, is taken from the *National Pilot*.—We subjoin the BISHOP'S annual Address, and in our next we expect to give an abstract of the journal of the Convention.

"The annual Convention of the Protestant Episcopal Church, of the

Diocese of Connecticut was held at Stratford, on Wednesday and Thursday of last week—the Bishop having met the clergy in Convocation on the preceding evening. A very appropriate sermon, on the origin, nature, and benefit of the Christian ministry, was delivered by the Rev. Mr. Noble of Middletown, on Wednesday morning—after which, the Right Rev. Bishop Brownell, admitted the REV. BEARDSLEY NORTHROP, Deacon, of Oxford, to the holy order of Priests, and PALMER DYER, A. B. to the holy order of Deacons. In the evening, an ingenious and interesting sermon on the subject of missions, was delivered by the Rev. Mr. Baldwin, of Guilford, and a collection made for the benefit of the society for the Promotion of Christian Knowledge. The Convention was well attended, both by clergy and laity; and it must be gratifying to the friends of the Church, to be informed, that the returns of contributions from the various parishes in the diocese, for the support of missions, have much increased, and that a growing zeal for the general cause of religion, and for the particular interest of our Zion, was uniformly manifested on this occasion."

ADDRESS

Delivered to the Convention at Stratford, June 5th, 1822, by the Rt. Rev. Bishop Brownell.

My Brethren of the Clergy, and of the Laity;

The good Providence of God having brought us again together in Convention, I proceed to fulfill the duty imposed on me by the 45th Canon of the Church, by laying before you a brief view of the affairs of the Diocese since our last meeting.

On m
sex, Say
last, I c
in that
John's C
perceive
Congrega
and zeal
rant of th
the Parish
I have
tober last,
in Hamde
Church.
ected by
ty of a s:n
ans. It is
commodiou
gregation a
ng state.
During t
mitted the f
Orders in th
On the s
the Chur
ed the Rev
the Holy or

The holy rite of *Confirmation* has been administered in Twenty Parish-
es; as follows—viz.

July 12, 1821,	In St. John's Church, Guilford, to	29 persons
" 17,	" St. John's Church, Stamford,	29 "
" 18,	" Church in New-Canaan,	11 "
" 19,	" Church in Ridgefield,	30 "
" 20,	" St. Matthew's Church, Wilton,	17 "
" 21,	" St. Paul's Church, Norwalk,	10 "
Aug 8,	" St. James' Church, New-London,	17 "
9,	" Christ's Church, Norwich,	31 "
11,	" St. Stephen's Church, East-Haddam,	20 "
12,	" St. John's Church, (Essex) Saybrook,	23 "
13,	" Union Church, N. Killingworth,	17 "
Sept. 7,	" Church in Southington,	8 "
8,	" Church in Meriden,	19 "
9,	" Church in Cheshire,	40 "
11,	" St. Andrew's Church, Northford,	13 "
30,	" Christ Church, Hartford,	49 "
Oct. 21,	" Trinity Church, Newtown,	61 "
22,	" Church in Humphreysville,	14 "
March 17, 1822,	" Christ Church, Middletown,	8 "
April 14,	" St. John's Church, Bridgeport,	15 "

In all, 461 persons

On my visit to the Parish of Essex, Saybrook, on the 12th of July last, I consecrated the new Church in that place, by the name of *St. John's Church*; and was happy to perceive among the members of the Congregation a spirit of liberality and zeal, which affords a sure warrant of the growth and prosperity of the Parish.

I have also, on the fourth of October last, consecrated a new Church in Hamden, by the name of *Grace Church*. This Church has been erected by the exertions and liberality of a small number of Episcopalians. It is a well proportioned and commodious edifice, and the Congregation appears to be in a flourishing state.

During the past year, I have admitted the following persons to *Holy Orders* in this Diocese—viz.

On the sixth day of September, in the Church at Cheshire, I admitted the *Rev. George B. Andrews* to the Holy order of Priests; and *Da-*

vid Botsford, and *Bennet Glover* to that of Deacons.

On the 16th of November, at Trinity Church, in the City of New-Haven, the *Rev. Thomas Warner*, late of the Associate Reformed Church in the State of New York, was admitted to the Holy Order of Deacons; and on the 18th of the same month to that of Priests. He immediately received letters Demissory, and proceeded to the Island of St. Croix, in the West Indies.

On the 30th of January, in Trinity Church, New-Haven, I admitted *Moses P. Bennett* to the Holy Order of Deacons; and on the 10th of April, in the same place, I also admitted *Seth B. Paddock* to the same grade of the ministry. And this day, before the Convention, I have admitted the *Rev. Beardsley Northrup* to the Holy Order of Priests, and *Palmer Dyer* to the Order of Deacons.

All these persons sustained the requisite examinations, and produ-

ced the Testimonials which the Canons require.

While at Hartford, on the 30th of September last, I *instituted* the *Rev. Nathaniel S. Wheaton* as Rector of Christ Church in that City, with the prescribed services, and according to the provisions of the 29th Canon of the General Convention.

Several changes have taken place in the Diocese, since the last meeting of the Convention, but we have reason to be grateful to a good Providence that none of the Clergy have been removed from their labours by death. The *Rev. Solomon Blakesly* has been released from his pastoral connexion with the Parishes of East-Haddam and Essex, and has received letters demissory to the Eastern diocese. The *Rev. Daniel Somers* has also received letters demissory, and is now officiating in the diocese of Maryland. The *Rev. Stephen Jewet*, with letters demissory from the diocese of New-York, is officiating in Derby and Humphreys Ville, and there is good reason to hope that the divisions which have prevailed in the former Parish will be healed by his conciliating and pious labours. I am informed, though not officially, that the *Rev. Samuel Griswold* from Great Barington, in the Eastern Diocese, is officiating in the vacant Parishes of Simsbury and Granby. The *Rev. Peter G. Clarke*, has removed from Norwich, to the Parish of Essex, Saybrook; and the *Rev. Seth B. Paddock*, lately admitted to the Order of Deacons, supplies the vacancy at Norwich. The *Rev. David Botsford* has officiated at Wallingford during the past Winter, to the great satisfaction and benefit of the Parish; but it having seemed good to divine Providence to deprive him of health, he relinquished the situation, and has been succeeded by the *Rev. James Keeler*, lately of Norwalk. The *Rev. Bennet Glover* has received an invitation to the Parish of East-Haddam, and leave

has been granted to form a temporary cure by the union of this Parish with that of Hebron. The *Rev. Ashbel Baldwin* of Stratford has officiated in the Church at Trumbull, one third of the time, during the past year; but the latter Parish has now resolved to connect itself (for the present) with that of Bridgeport, for the purpose of obtaining a Clergyman to officiate alternately in each Parish, and who shall act as assistant to the *Rev. Mr. Shelton*. The *Rev. Mr. Weller*, of the Diocese of Maryland has been invited to fill this situation.

A very encouraging zeal has lately manifested itself in the Parish of Salisbury, which has been so long in a state of depression; and a spacious brick Church is now erecting there for the accommodation of the congregation. The Parish of New Preston is also erecting a commodious brick edifice for a house of public worship.

The following persons are at present candidates for Holy Orders in this Diocese: viz. *Lemuel B. Hull*, *William M. Garfield*, *William Jarvis*, *Richard Haughton*, *Ashbel Steele*, *Asa Griswold*, *George Shelton*, *Ransom Warner*, *Shadrach Terry*, and *Franceway R. Cossin*. The two last named Candidates have been for some time absent from the Diocese, without demissory letters, and nothing is known by the ecclesiastical authority respecting their intentions. *Martin Snell*, who was last year reported as a candidate for Orders, has been regularly transferred to the Eastern Diocese.

I am happy to state to the Convention that Sunday Schools have been established in nearly all the Parishes throughout the Diocese. They have been attended with the most salutary results, both to the children, and their instructors. Enquiries on this subject have been very minute and extensive; and in every instance where Schools have

been established I hear of a manifest improvement in the character of the youth. The munificent provision of the State, for the support of Common Schools, and the disposition which prevails among all classes of the Community, to derive the greatest benefit from them, have caused elementary education to become so universal among our youth, that we have no occasion to devote any portion of the Lord's day to this species of instruction. This is a peculiar advantage which we enjoy, and which enables us to apply our Sunday Schools directly to their legitimate object—*religious instruction*. It is a most gratifying circumstance, that there has yet been no want of pious and well disposed persons, ready to assist their Clergyman in this charitable labour. Some difficulties have been experienced in procuring proper books for Sunday schools, and much diversity prevails in the modes of instruction. I, therefore, recommend to the consideration of the Convention the propriety of appointing a Committee to devise a uniform course of instruction, and to select, or compile and prepare the proper books for the purpose. The Society for the promotion of Christian knowledge does not obtain that patronage which its important objects require. You are all aware of the objects it embraces, and the Report, with which you will be presented, will convince you how utterly inadequate its resources are to them the support which they demand. Indeed, there is one of its objects alone, the support of Missionaries—for which all its resources would be insufficient; and yet the directors of the society have not been able to make the least approximation to this object during the year. They have, however, restructured that all the collections of the present year shall be devoted to it exclusively.—My brethren, I beg to call your special attention to

this subject. When you consider that there are nearly twice as many organized Congregations as there are Clergymen in this Diocese, you will readily perceive that almost half of them must be destitute every Lord's day. You must also be aware that there are several Parishes so decayed by removals, and other adverse circumstances, (and in some cases, I fear, by apathy and neglect) that without Missionary aid they are in danger of becoming wholly extinct. But you can not all be aware, as I am, of the anxiety manifested by the few remaining friends of the Church, in these Parishes, for the reestablishing of those ordinances among them, which have heretofore been their delight and their edification; nor of the solicitude with which I have been importuned for assistance in repairing the "waste places" of their Zion.

The course of my official duties has also led me to know that there are many families, zealously attached to the doctrines and worship of the Church, dispersed through various parts of the State—remote from the places of public worship to which they are attached, and some of them remote from all places of public worship. I could point to several local situations where nothing but the services of a zealous and active missionary is required, in order to gather these scattered members into the fold, and to build up flourishing and pious Congregations. To preserve these decayed Parishes from utter extinction, and to form new Parishes from the scattered members of our Church in places where it is practicable, the services of three or four missionaries are essential. This is the most interesting subject which I can at this time recommend to your attention. The fields are white, and ready for the Harvest. It rests with you to devise the measures for sending forth the labourers. I take leave to suggest the expediency of modify-

ing the society for the promotion of Christian knowledge with a special reference to this object, or of appointing a Treasurer of Missionary Funds, and of enacting a Canon, making it obligatory on every Parish in the Diocese to make a collection once in the year for Missionary purposes. In many Parishes, Societies may be formed for the same object. The small sums, thus collected from many sources, would form an important aggregate, without producing any sensible inconvenience. I know that many Parishes find it difficult to defray their own current expenses, but I have no apprehension that the measure recommended would add to these difficulties. The fact is, that few persons feel themselves impoverished by what they give for the support of religion; and a small contribution two or three times a year, for the general purposes of religion, so far from disqualifying them to support their own Parish expenses, would render the collection of this support the more easy and certain, by increasing their interest in religious and ecclesiastical affairs.

At a late special General Convention of the Church, held in the City of Philadelphia, the plan of a *General Missionary Society* was matured, and the same is now regularly organized. It is the object of this Society to send Missionaries to the remote and destitute settlements of our Country; and when its funds will admit, to extend its operations for the civilization and conversion of the Indians, as well as of the heathen of foreign Lands. I trust that this Society will share the patronage of the more wealthy Episcopalians of this Diocese. It is said indeed that "Charity begins at home;" But to this it has been well replied that "it should not terminate there." We owe duties to society at large,

as well as to our own household and though our own Parishes, and our own Diocese, may prefer the first and second claims to our charity, the general interests of religion and the Church are not to be overlooked or neglected.

It is well known to you, that the late special General Convention referred to, the *Theological Seminary* of our Church was transferred from this Diocese to that of New York. This measure was adopted that the Institution might avail itself of a munificent Bequest of the late Jacob Sherred, for the advancement of Theological Education; and it was acquiesced in by the delegation from this Diocese, from considerations affecting the peace and unity of the Church. I have often expressed my sentiments concerning the importance of a general Theological Seminary. I trust its present location will have a tendency to harmonize all discordant opinions on this subject, and that as it is an object of paramount importance to the Church, so it will now receive liberal and united patronage.

Brethren, I will detain you no longer from the business of the Convention. There are some considerations in relation to the welfare and prosperity of the Diocese, which I had thought to have brought before you at this time, but as it is not essential that they should now become matters for your deliberation, I reserve them to constitute the subject of a Pastoral Letter at some future day. May the great Bishop Shepherd of our souls preside over our counsels; and grant us the assistance of his grace, that with one voice we may desire the prosperity of the holy Apostolic Church, and with one mouth may profess the "faith delivered to the saints."

THE CHRISTIAN CHURCH.

(Concluded.)

The next most important division of the christian Church, was the separation of the Eastern from the Western Church. The seat of civil government had been transferred from Rome to Constantinople. The Roman Pontiff, as head of the Church, still remained at Rome. The Patriarch of Constantinople became a rival to the Bishop of Rome.

A bitter dispute also arose between those Churches, respecting the Procession of the Holy Ghost. The Eastern Church maintained, that the Holy Ghost proceeded from the Father only. They accused the Western Church of altering the Creed, by adding the word "*Filioque*." But the real foundation of these disputes, in fact, proceeded from the jealousy, covetousness, and ambition of the Roman Pontiff, and the Patriarch of Constantinople. The Church of Constantinople finally separated from the Western or Roman Church. The effects of this division have been severely felt even to the present time. The various attempts to accomplish union of these Churches have ever proved fruitless.

The next important division of the christian Church was occasioned by the Reformation, in the 16th century. Popery was but the overgrowth and corruption of the Roman Catholic Faith. When the Pope became possessed of ecclesiastical states and temporal Domains, he assumed all the powers of a civil, or worldly Prince—he disposed of crowns—made kings, and unmade them at his pleasure—he instituted several orders of Monks, as the Franciscan, Augustin and Dominican—orders, who became the mere tools of the Pope. A kind of tax, called Peter's Pence, was imposed on all the Western Churches. But the most corrupt practice was the

sale of indulgencies, to fill the coffers of the Roman Pontiff.

The Articles of Faith and Rules of Practice in the Romish Church, had acquired an astonishing degree of corruption. The Roman Pontiff diminished the authority of the Holy Scriptures, and deprived the laity of the privilege of reading them. To the two sacraments of Baptism and the Lord's Supper, he added five more, Confirmation, Penance, Orders, Matrimony, and Extreme Unction—he imposed the celibacy of the Clergy—abolished the practice of public confession in the Church, and substituted, in its place, the corrupt practice of Auricular Confession, Purgatory, and invocation of Saints.

The clergy lived in the shameful crimes of luxury, splendor, and pleasure. The pretended Unity of the Church was lost by transferring the Papal Chair to Avignon in France. Indeed, three rival Popes pretended, at the same time, to fill the chair of St. Peter. The Pope claimed the authority, the prerogatives and rights of St. Peter, the supposed Prince of the Apostles, and called himself, the infallible and supreme Head of the Universal Church, and the true Vicgerent of Christ on earth.

Excessive corruption or oppression, in Church or State, must correct itself. Men will endure a certain degree of oppression, beyond which it becomes intolerable. The christian religion was not introduced, till mankind had suffered much from the corruption of the Jewish Priesthood. The Reformation did not take place, till the people had long suffered under the ignorance and intolerance of the Romish Hierarchy. When men begin to feel, they will begin to think; and when they begin to think, they will begin to act.

Many pious individuals, before the reformation, had protested against the wickedness of the Roman

clergy. Wickliffe, John Huss, and Jerome of Prague, had dared to expose the depravity of the Romish Church, and had suffered death for their presumption. Even Kings and Emperors had contended with the Pope, and complained of the unjust usurpation of their prerogatives. But their attempts at a reformation had proved fruitless. No efforts were made at a radical change or cure of the evil.

It was left to the immortal Luther, to accomplish what Kings and Emperors could not perform. It had been death to touch the Holy Ark. But the intrepid Luther began the arduous task of the Reformation, by condemning the sale of indulgencies. Opposition inspired him with new courage; and he finally performed a work, of which he had no conception in the beginning. The bold and adventurous Luther, aided by the learned, mild and amiable Zuinglius, humbled the pride of the Roman Pontiff, and accomplished the most wonderful reformation that ever occurred.

The Reformation has changed the state of society in the whole christian world, has reformed religion from its errors, and greatly ameliorated the morals of mankind. Science and virtue have succeeded the place of ignorance, fraud, superstition, depravity and misery.

Auspicious and important as was the Reformation, it did not, however, produce all the good effects, that might justly have been expected by its friends. Freedom of enquiry, and the investigation of truth, were rendered free and practical. But mankind are disposed to abuse the best of blessings. Freed from the shackles of monkish superstition, and the sophistical arts of imposture, many of the reformers thought and acted freely: but some thought and acted licentiously.

The Romish Church embraced

the truth; but that truth was mixed with much error. The Reformers endeavoured to abolish the corruptions of mere Popery, and still retain the important truths of the Catholic Faith. But how many failed in the noble attempt. While some organized the Church according to the government and discipline of the primitive Church, others imbibed the most wild, seditious, and enthusiastic opinions.

Luther rejected the doctrine of Transubstantiation, but fell short of the truth, by retaining the doctrine of Consubstantiation. Zuinglius and Calvin might have entertained correct ideas of the Sacraments; but they reformed the government of the Church beyond the example of the primitive Church.

Most of the European Churches retained the government of the primitive Church, while Switzerland, Geneva, Holland, and some parts of Germany, adopted the Congregational mode of Church Government. They were called, the "Associated reformed Churches." Much in the same proportion, were they divided as to the *doctrines* of religion. While many believed in universal redemption and the freedom of the will, agreeable to the creed of Ambrosius; others retained the doctrine of St. Augustine, in regard to absolute decrees, partial election, and reprobation.

The charge of the Romish Church against the Reformers, was, that the Reformation would sanction and encourage division and subdivision, would justify the absurd whims of a thousand sects and parties. The history of the Church since the Reformation tends unhappily to verify this charge, much to the dishonour of the Reformation.

In the primitive Church, schism was considered as a great sin. At the present day, schism is scarcely known to be a sin. But it is hoped

the good
careful
correct

Thus it
Church is
cieties. I
God is th
Its govern
stitutions a
Word of
and where
ly adminis
the true C
between th
Church ma
can say no
those who c
bers of the
they are act
ble Church.

As the
those who
drowned in
to the Church
Ark to save
eternal per
safety, to w
salvation. F
ion are ma
Church, and
large. Unle
ark of safety,
salvation.

We are ini
by the ordin
must continue
members. W
the Deity, or
complying
grace, which
As member
must receive
Holy Eucharis
tent of the
Christ. With
is blood, there
sin.

As member
must observe al
grace. We
sembling of
here two or
ether in his na

the good sense of mankind, and the careful study of the Scriptures, will correct these existing evils.

Thus it appears, that the christian Church is different from all other societies. It is of divine institution. God is the Author and Founder. Its government, doctrines, and institutions are divine. Wherever the Word of God is truly preached—and wherever the sacraments are duly administered, there we may find the true Church. The distinction between the invisible and visible Church may be correct. But we can say nothing, with certainty, of those who call themselves the members of the invisible Church, unless they are actual members of the visible Church.

As the Ark of Noah preserved those who entered it from being drowned in the waters of the deluge; so the Church of Christ is an Holy Ark to save us from the waters of eternal perdition. It is the ark of safety, to which we must flee for salvation. For the promises of salvation are made to the members of his Church, and not to the world at large. Unless we are found in the ark of safety, we have no promise of salvation.

We are initiated into this Church by the ordinance of Baptism, and must continue in fellowship with its members. We have no access to the Deity, only by a Mediator, and by complying with those means of grace, which he has appointed.

As members of this Church, we must receive the Sacrament of the Holy Eucharist, as our acknowledgment of the atonement by Jesus Christ. Without the shedding of his blood, there can be no remission of sin.

As members of this Church, we must observe all the appointed means of grace. We must not forget the assembling of ourselves together. Where two or three are gathered together in his name or the name of

Christ he has promised to be with them.

As members of this Church, we must offer our sincere petitions and praises to God, through the mediation of his Son, Jesus Christ. We ought to confess our Articles of Faith as contained in the Apostolic Creed; and maintain those doctrines once delivered to the saints. We must, especially, maintain the essential belief of the Blessed Trinity, as the foundation and Corner-Stone of our religion. Without the Divinity of Jesus Christ, there can be no atonement; and without the atonement, there can be no hope of salvation, even to the humble and penitent. Unless the Holy Ghost be a Divine Person, we can receive no sanctification or renovation. Unless we are renewed in the inner man by the spirit of God, there can be no salvation. We must be made holy or we shall never be fitted for the kingdom of Heaven.

As members of this body of Christ, the Church, we must discharge our respective duties, in whatever state of life God is pleased to call us. We are members of one body. Each member has its appropriate station and office. Let the Head govern and preserve: and let all the members serve and obey. Thus, the harmony, beauty, and symmetry of the whole body will be kept in a due proportion. Thus, there will be no conflict or alienation among the different parts.

Let the governors of the Church perform their duties with judgment and fidelity: and may those who obey, do it for conscience sake. Let the Ministers preach the pure and simple word of life, unadulterated with scholastic divinity, the logic of Plato, or the metaphysics of Aristotle. And may those who hear it, receive it in simplicity and godly sincerity; and may it produce the effects of holiness.

Every society, from the nature of

its institution, has some specific object in view. The great object of the Christian Church is Holiness. As the Church, and all its offices are holy, so may all her members become holy. Holiness unto the Lord forever.

VERACITAS.

For the Churchman's Magazine.

STUDY OF THE HOLY SCRIPTURES AMONG THE EARLY CHRISTIANS.

[Translated from the French of the
Abbe Fleury.]

The principal part of the prayers in the Church have always been the Psalms, which, being gravely and distinctly pronounced, were a source of great instruction; since they comprise in an abridgement, all that is contained in the other sacred books; and afford models of such sentiments as a virtuous man ought to possess, in all the different conditions of life. To this, the early christians always joined the reading of some portion of the other sacred books; and hence originated the small chapters, or selections from the Bible, in our Common Prayer Book.

They read as the Holy Scriptures those books only which were in the Canon; that is, those which the constant tradition of the Churches authorised: And those which some private persons wished to add to the canonical writings, they called *apocryphal*, that is, hidden or obscure. From fear lest the ecclesiastical books should be altered by the rashness of copyists, they imposed an oath upon the transcriber, or conjured him by the judgment of God, to perform his work faithfully. This St. Ireneus has done at the end of his epistle to Florinus: Such too is the threatening which we see at the end of Revelation.

The Church was not only the house of prayers, but the school of salvation. The Bishop explained the New Testament and the other sacred books with the assiduity of a professor, although with more authority; whence it is, that in the style of the ancients, the name of *Doctor* was not applied to any but the Bishops. They instructed, both publicly, in the assembly of the faithful, and from house to house, as St. Paul speaks, Acts xx. 20; and they accommodated their instructions to all kinds of people, as it is directed in the Epistles to Titus and Timothy. They impressed upon the minds of the faithful a deep horror of all kinds of innovations, especially in doctrine; so that if private persons heard any discourse contrary to their faith, they did not amuse themselves by contradicting it, leaving that care to their ministers; but they shut their ears and fled. Hence it happens that so many heresies, which sprung up in the first ages, were condemned, for the most part, without councils, and without formal decrees of which we have any knowledge. The doctrines of the catholic ministers were pure and consistent, and to them the people were inviolably attached.

The christians studied also the law of God, each one in private, and meditated upon it day and night. They read over in their houses what they had heard read at the church, and imprinted upon their memories the explications of the minister, discoursing upon them with each other. Above all, fathers took care to make these repetitions in their families; for in his own house each one was like a private pastor, who presided in the prayers and domestic lectures, instructed his wife, his children and his servants, and held them together in the union of the Church, by the perfect submission which they yielded to their Minister. What I have said of fathers, ought also to be

derstood
St. Gre
gloried
which
mother
St. Gre
this seen
mendati
upon the
grandmo
i. 5.] A
dilligenc
exercised
thorough
all antiqu
chism fo
instructio
baptized
"The p
Chrysosto
Many
laity, kne
heart, so
peruse the
ried the B
saints hav
the New T
St. Chryso
his time m
pended to
washed th
red books
y compos
men kept t
that the
through res
read the
men. We
in the perse
ng been ob
etire into
he sacred b
onger the
ay and nig
The chris
ings of Bis
uthors; fo
ges a great
ed. Euseb
y, besides t
their names
whom he s
rms. It is
the greatest p

derstood of mothers. St. Basil and St. Gregory (de Nyssen) his brother, gloried in having preserved the faith which they had learnt of their grandmother St. Macrina, instructed by St. Gregory Thaumaturgus; and this seems answerable to the commendation which St. Paul bestows upon the faith of the mother and the grandmother of Timothy. [2 Tim. i. 5.] A proof of the great care and diligence which fathers and mothers exercised to instruct their families thoroughly, is, that we do not see in all antiquity any vestige of a catechism for children, nor any public instruction for those who had been baptized before the age of reason. "The private houses" says St. Chrysostom, "were then churches."

Many christians, even among the laity, knew the Holy Scriptures by heart, so often did they assiduously peruse them. They commonly carried the Bible with them, and many saints have been found buried with the New Testament in their bosoms. St. Chrysostom testifies, that still in his time many women carried it suspended to their necks; that they washed their hands to take the sacred books; that each one reverently composed his dress; that the men kept their heads uncovered, and that the women covered theirs, through respect; for they did not read the Scriptures less than the men. We see holy Martyrs who, in the persecution of Diocletian, having been obliged to abandon all and retire into caverns, regretted only the sacred books, which they had no longer the consolation of studying day and night as before.

The christians read also the writings of Bishops and ecclesiastical authors; for there was in the first ages a great number of them celebrated. Eusebius designates about forty, besides those who have not put their names to their works, or of whom he speaks only in general terms. It is true that we have lost the greatest part of them. It is not

because most of the Bishops were prevented from making books by their humility, by the fear of divulging the mysteries, by their important employments, and by the persecutions which did not permit them even to live a long time; but it was always necessary to write letters upon different affairs, and to defend religion against the heretics and the pagans. Otherwise, there were so many sages, so many philosophers and orators throughout the empire, especially in Greece and in the East, that there was always found among the christians a great number of good writers.

They recommended to the believers to abstain from the books of the pagans, as being capable of overturning the faith of the weak, and as otherwise unprofitable. *For what is wanting to you in the Law of God?* said an ancient author. *If you wish for history, you have the books of Kings. If you wish for philosophy and poetry, you have the Prophets, Job, the Proverbs, where you will find more understanding, genius and spirit, than in all the poets and philosophers, because they are the words of God, who alone is wise. If you love songs, you have the Psalms. If you search for antiquities, you have Genesis. Finally, the law of the Lord furnishes you with salutary precepts and counsels.* The Bishops and the Priests did not neglect to read profane books, and employ them usefully to combat the Gentiles by the authority of their poets and philosophers. They professed to embrace every truth, wherever it might be found written, as appertaining to them, since they were the disciples of Jesus Christ, who is the Word, *Logos*, that is to say, Sovereign Reason. Origen usefully availed himself of all the human sciences, to attract and bring over people of understanding to the Christian Religion.

LATIMER.

For the Churchman's Magazine

History of the Church in Newtown.

(Continued.)

Mr. Dickenson, passing over in silence the arguments of Mr. Beach in defending the Church from his charge of WILL-WORSHIP,* cited the

* Nothing is more common, than for error to weave anew its entangling web, after repeated detections. On this subject, I am sure the reader will thank me for copying into this note, the following extract from the preface to *Rotheram's Essay on Faith*—a work which ought to be in every man's hand, and well digested in each heart.

"When error prevails, there are two ways by which the cause of truth may be maintained; either by a direct and formal refutation of the error, or by a plain and effectual establishment of the truth.

"The Advocate for truth may descend into the field of controversy, he may engage every adversary that comes in his way, he may pursue and expose every single error. But error possesses a wide and dark dominion, and he who undertakes the conquest of the whole, undertakes a labor that is almost infinite. It will still find some obscure corner to retire to, from which it will be found hard to dispossess it.

"Error is various and changeable; a circumstance of which a skilful adversary will not fail to take the advantage. When his opinion is ready to be wrested from him, he will take entire possession of it again under another shape. He will lead us through all the mazes of controversy, and whilst we press hard upon him, will still find a way, amidst all its intricacies, to escape the pursuit.

"He who engages in controversy, will find himself entangled in a net, where, though he may think it easy to break each single thread, yet it will be an endless labor to break them all; and whilst he is thus engaged, a skillful adversary will not forget to weave the web anew.

"Controversy is apt to bring on personal disputes; and a thousand incidents arise to lead us away from the main point, on which our strength is exercised, and consumed to no purpose.

text, Mark vii. 7.—*In vain do they worship me, teaching for doctrines the commandments of men*—which he applied to the liturgy of the Church; and, drawing his own inference, denounced the clergy and laity as hypocrites, drawing nigh to

The love of victory is apt to take place of the love of truth. Even where we succeed, there is this circumstance disagreeable to a benevolent mind, that our success must be attended with another's disgrace.

"There is another way of removing error, and that is by a clear and full exposition of the truth. There is something much more pleasing to a liberal mind in the establishment of truth, than in the refutation of error; as the labor is more pleasing to rear a fair and well proportioned edifice, than to pull down one that is mis-shapen and ill-proportioned.

"It is for want of being furnished early with the principles of truth, that our minds are left open to error, and that so many amongst us are ever fluctuating and unstable, ever ready to follow some new seducer. He who amidst the thickest gloom of ignorance, enthusiasm, and superstition, sets truth to public view, at once disabuses the deluded multitude. He brings the rising sunbeam to chase away those imaginary forms which kept them in awe and which owe their existence only to darkness.

"The mere removal of error, leaves the mind no more than a blank. And though it be true, that error can hardly be refuted without advancing and presenting to the mind some truths, yet these being only casual and random truths, not digested into order, nor supported on each side by those other truths with which they are closely connected, they are easily withdrawn again and lost. To give truth a solid and lasting establishment, it must be fixed on its firm principles as on a basis of adamant. Truth must rise upon truth in due proportion and order, and all the parts must be strongly united. Against a mind thus prepared, the seducer will in vain waste his feeble efforts. The mind where truth resides is free from the power of delusion. And even such as have been enslaved by error, will at the approach of truth, feel their chains fall off as at the bidding of an angel."

God with their lips, while their hearts were far from him. Mr. Beach again pointed out to him, that he had totally mistaken the passage, and had made a very uncharitable application: That the charge of our Saviour against the Jews, was not barely for washing hands, cups, pots, brazen vessels and tables, things that were in their nature indifferent; nor merely because they were of human invention; but because they taught them as *doctrines*, i. e. divine ordinances. These traditions of the elders, they said, were the unwritten word of God, spoken to Moses on the mount, at the same time that God gave him the written law; and so delivered from Moses to his immediate successors, and from them to their successors, and so until the days of the Messiah. This oral law, they called the *tradition of the elders*, because they thought that their elders had received it from God, and kept it from generation to generation, by word of mouth. And therefore our Saviour might well reject these traditions, they being falsely ascribed on God. But then Christ never condemned the use of innocent and indifferent rites, when they were taught as divine ordinances. Nay, though the men in power abuse their authority in binding heavy burthens grievous to be borne; yet said he to his disciples and to the multitude, *scribes and pharisees sit in Moses' seat, all therefore they bid you observe, that observe and do.* In confirmation of this, Mr. Beach cites an exposition of Calvin upon the same passage, who says "Christ reproveth not the water-pots set after the manner of the purification of the Jews, but taught a miracle upon the water poured into them; therefore it was barely the injunction, but the superstitious opinion annexed to it, which was reprov'd by our Saviour." Then, hear your Assembly of Divines on this passage:—"The Pharisees (say they) thought it a high part of their religion, to wash before

eating, lest they, by touching that which was unclean, should defile themselves and their meat, and so become abominable." To which Mr. Beach adds—"So that your own expositors condemn your gloss, and justify mine. But what say the Scriptures? Why they tell us, that what our blessed Saviour condemned the pharisees for, was their superstitious doctrine, that to eat with unwashen hands defiled and polluted men's souls;* for he says, to eat with unwashen hands defileth not the man."

I have been the more particular in the illustration of this passage, as it is even to this day, cited by sectarians generally, as applicable to liturgical worship, and particularly to the rites and institutions of the Protestant Episcopal Church: A church, be it observed, which does not consider the liturgy as established by a divine ordinance, but being instituted by those in authority, is held as obligatory upon the people, agreeably to the injunction of the apostle.—"*Obey them that have the rule over you*"—"that all things may be done decently and in order."†

* Matt. xv. 20.

† Not long since, a gentleman called upon a clergyman, with his daughter, who was desirous of receiving baptism. Finding the young lady duly qualified, the clergyman consented to administer the ordinance, and appointed the following Sunday for the purpose. But the father objected to the *mode*, and particularly to the promises, remarking, that he considered the whole liturgy of the Church, as the *doctrines and commandments of men*; and as the Bible contained all doctrines necessary to be believed, so it laid down all rules that ought to be obeyed; and that no man or body of men had any right to add, diminish, comment or explain. Well, replied the clergyman, you believe that the Constitution of the United States, embodies all the principles of a free government, and lays down all necessary rules for her citizens to obey? Most surely was the answer. Suppose, then, we should dissolve all our legislatures

"But instead of this (says Mr. B.) you have taught all inferiors to deny obedience to superiors: For you teach, that it is a sin to obey them when they enjoin an innocent thing; and they must not obey when they command a sinful thing; and therefore they must not obey them at all. To bring the case home to yourself: Suppose you say to your son, I command you, upon pain of my displeasure, that in the morning before you come to prayer, you wash your hands and face and comb your head; and when you go to meeting on the Lord's day, put on your best clothes, and when you enter the meeting-house, put off your hat, out of reverence to God, who is there especially present. What if your son should reply, Father, I think this is teaching for doctrines the commandments of men: I must stand fast in the liberty with which Christ has made me free: He is my only *law-giver*, and he has no where in the *scriptures* commanded to wash our hands before we pray, or to put off our hats; and therefore I will not obey you: And if you beat or turn me out of doors, for scrupling your impositions, it is *persecution*, and you *open a door for all the cruelties of the Spanish Inquisition*. What would you say to such a tender conscientised son, who is more afraid of a decent and innocent ceremony, than of transgressing the fifth commandment? I am sure, your doctrine justifies his obstinacy, and he behaves himself no otherwise towards you, than you do towards your civil and ecclesiastical fathers, whom God has commanded us to obey."—"In a word,

and courts of justice—dismiss all officers of government—print annually eight or ten millions of copies of the constitution, without note or comment, and let every citizen read and understand for himself: How long do you think, sir, this country would continue a flourishing and happy republic? A smile, was the only answer.

your gloss upon this text is one of the wildest and most extravagant fancies that ever was published in the world: that an innocent and lawful thing becomes unlawful, when once it's commanded by lawful authority; when it's so far from that, that then it becomes a duty."

After illustrating the truth of these remarks, by appealing to the universal practice of all governments, religious and civil, Mr. Beach turned the tables upon Mr. Dickerson, by showing that he was guilty of the very vanity which he so disingenuously charged upon Churchmen. "For (says he) you teach people that it is not lawful for them to do what God allows them to do. You enjoin upon your proselytes, as far as you possibly can, not to join in a liturgy or form of prayer, commanded by authority, though it be in itself ever so good: Nor to join with a minister that wears a gown, or a white garment in the time of prayer: * Nor to use a good prayer, if the Romanists use it. All these you teach for do-

* Whoever has read De Saure's History and D. Neal's History of the Puritans will recollect that the gown and bands were so odious to them, in 1500, that they would not attend public worship when they were used, but would point the finger of scorn and cry out, *ragged popery* and *paganism*. But in the sixteenth century, these badges of popery appeared to set very comfortably upon their descendants; and at the present day, Presbyterian and Congregational Clergymen, are not only ordained with bands, but are seen, in most of our cities, on Sundays and other solemn occasions, walking the streets in their flowing robes; and the laity, so far from crying out, *popery*, with great propriety acknowledge these as very suitable badges of their clerical office. In many places also, the young ladies manifest their respect for their ministers, presenting him with a gown. Let the ministers take one farther step, and Mr. Beach and many others, request Episcopal orders; and they will appear in the proper character of ministers of Christ, and will possess, as they now profess, apostolic ordination.

trines, asserting they are actions which God has forbidden, and may not lawfully be used. Since, therefore, God has not forbidden these things, and you teach that he has forbidden them, you are undeniably guilty of adding to his word your own inventions. But we, who teach that these things are indifferent, cannot be guilty of it. But you say, *that these things are not indifferent to you.* I answer, neither was it indifferent to the pharisees to eat with unwashen hands; but they thought it a sin, just as you think it a sin to join in a liturgy; so that for one and the same reason, you and the pharisees are both guilty of making that sin, which God has not made a sin, and of adding to his law your own superstitious notions, and teaching them as a part of your religion." But, said Mr. D. "if God has left these things indifferent, why don't the Church of England leave them indifferent?" To which Mr. B. replied—"Because the rulers have thought proper to agree upon the particular circumstantial and appendages, which are not determined in the scripture, but left to human prudence; and when thus agreed upon, they cease to be indifferent to the members of the same community." Mr. B. turns the tables again: "Suppose I should turn dissenter again: will you leave those things indifferent which Christ has left indifferent; and not oblige me to receive the sacrament at noon, and that sitting, in unleavened bread, at the hands of a man, when you allow that Christ has not imposed them, but instituted the eucharist called the Lord's Supper at evening, and used unleavened bread, and gave it to his disciples, in reclining posture? Will you not propose upon me a prayer of your making, when I prefer a well-attested form, that I am acquainted with? Answer these questions, and I will answer your own with the same breath." No Church can avoid imposing

some things as terms of communion, which God has not enjoined, as to time, place, and other circumstantial. Our Saviour, except in the organization of the Church, her two sacraments, and the short prayer called after his name, appears to have left no specific directions for the morning and evening service of the congregation: And can we suppose for a moment, that he left this to the whim and caprice of frail man? No: let it be remembered, that he *spent forty days after his resurrection with his disciples, in speaking of things pertaining to the kingdom of God; and sent down the Holy Ghost to bring all things to their remembrance, whatsoever he had said unto them.* And no doubt, as Moses, notwithstanding he built the tabernacle according to the pattern shewn him in the mount, nevertheless regulated the service of the Jewish Church, and together with Aaron, instituted many rites and ceremonies for which we find no express command in the law*. So the disciples of our Lord, and their immediate successors, *set things in order that were wanting*, and regulated the public service. Hence, we have the liturgies and formularies of St. Ambrose, St. Basil, and many others.† Again, at the restoration of the children of Israel from the Babylonish captivity, Nehemiah and Ezra restored the ancient rituals, with many other rites, not particularly ordered by divine appointment, any further than that they acted under the influence of the Holy Ghost. So our pious reformers brought back the Church to her former apostolic simplicity; avoiding, on the one hand, the legends and pagan mummary, introduced by the papists; and on the other, with a wisdom little short

* See Josephus, Scalinger and Lightfoot, on this subject.

† Apostolic Canons and Bingham's Antiquities.

of immediate inspiration, rejecting the novelties of many of the reformers on the continent; and rendering our present service, what has been justly styled the bulwark of the reformation. Even Calvin contended warmly for an established liturgy: See a letter of his, to the government in England, dated Oct. 22, 1548, in which, after highly approving of the Episcopal hierarchy in England, and expressing his anxious desire to obtain episcopal regimen in Geneva, he says—"As for forms of prayer and rites ecclesiastical, I do greatly approve, that there be a certain one extant, from which it shall not be lawful for the ministers in their functions to depart," &c.* The presbyterians also in the latter part of Cromwell's reign, finding a very considerable portion of the nation availing themselves of the doctrine they had advanced, of liberty and equality among the laity, and parity among the clergy, had no other way to suppress the rapid increase of sectarianism, which had raised altar against altar, and divided and subdivided into Independents, Congregationalists, Quakers, Anabaptists and Muggletonians,† alarming the par-

* And yet, how often have we heard the lamentable cry repeated, that "our fore-fathers, persecuted in England, fled to this howling wilderness." I ask, in what did their persecution consist? Why, barely a suspension from living on the funds of the Church which they had sworn to support, but to whose canons and rubrics they refused obedience! It is susceptible of the clearest proof, that the puritans began the persecutions of which they complain, and were, and are still, more intolerent, than the Church ever has been, even under Arch Bishop Laud himself.

† *Muggletonians*.—A denomination which arose about this period, were so called from their leader, Lodowick Muggleton, a journeyman tailor in the vicinity of London, who, with his associate *Reeves*, set up for great prophets, and declared that their message was purely spiritual, and whoever despised

liament, and threatening the destruction of Church and state, than to put forth the following resolution:—"No man endued with right reason (say these presbyterian divines) but will say, there is a necessity of government—if of government, then of uniformity—or else it will be confusion; and therefore there is a necessity to suppress all conventicles and that all men should observe such order, time, place, and public gesture, as the parliament, by the advice of the assembly, should appoint; and no man who has the use of conscience in any thing, but will acknowledge he is bound in conscience, to obey the laws of the land in which he lives, in all *indifferent* things; or he is turbulent and d-

and rejected it, committed the unpardonable sin against the Holy Ghost. The latter affirmed, that the Lord Jesus Christ, from the throne of his glory thus addressed him:—"I have given thee understanding of my mind in the scriptures, above all men in the world. I have chosen thee as my last messenger for a great work, unto this bloody unbelieving world. And I have given thee Lodowick Muggleton to be my mouth." They asserted, that these were the Lord's two last witnesses and prophets, spoken of in the eleventh chapter of the Revelation, who should appear a little before the coming of Christ, and the end of the world. And to shew the danger of men's setting up their own reason, and forsaking the CHURCH, they denied, as most of the sects do (and all will) the doctrine of the Trinity; and affirmed, that God the Father, who was a spiritual being from all eternity, in time came down and suffered upon earth in an human form. They declared, that it was revealed to them, that Elijah was taken up in a whirlwind, for this very purpose, that he might represent the person of God the Father, for the time when God the Father dwelt upon earth. This has been the canting language of most of the new sects that have arisen in the Christian Church.—See Dictionary of Arts and Sciences, Vol. 3, p. 4, &c.—and Reeves and Muggleton's Spiritual treatise, collected by Hans Adams.

erves co
cerning
"This
byterian
ump par
high-flyin
pleased
against
they. B
and they
exclaim a
like the fo
e found
grapes, w
aid they
ut, Sir,
ages, to
e church
andment
church fr
ind. Yo
plied, th
ay be re
nce of
hilst they
toward po
e church,
e care an
ers, and
r by them
intended
stances
pline, the
I would r
e Church
ven the ac
en so muc
more. I
art of the s
t enemy b
ed and a
(To
For the t
THE WA
In noticin
ne few of
ich Christ
se of her
ticularly to

deserve censure, even for matters concerning worship."

"This (says Mr. B.) was the presbyterian doctrine, when they had the *pump parliament* on their side. No high-flying Churchman, (as you are pleased to call them) was more against tolerating dissenters than they. But now the scale is turned, and they are out of power. They exclaim against impositions; not unlike the fox in the fable, who, when he found he could not reach the grapes, went away dissatisfied, and said they were poor sour things. But, Sir, after writing a number of pages, to prove the formularies of the church are doctrines and commandments of men, you free the church from every charge of this kind. Your words are,—"*If it be applied, that religious observances may be required, without any pretence of adding to the divine law whilst they have relation only to the outward polity, peace, and order of the church, which are left by God to the care and direction of church officers, and necessary to be provided for by them—I answer, if no more intended than mere external circumstances either of worship or discipline, the reply is just.*"

I would now ask the reader—Did the Church ever require more? Even the act of uniformity, which has been so much complained of, requires more. Mr. Beach concludes this part of the subject by saying—"you, *enemy being judge, we are justified and acquitted.*"

(To be continued.)

For the Churchman's Magazine.

THE WATCHMAN—No. V.

In noticing, in my last number, one few of the various ways in which Christianity is wounded in the use of her friends; and alluding particularly to that description of ca-

ses, where the mischief arises from the misdirected zeal and defective judgment of the very persons who profess to be the greatest, and almost the exclusive friends of true godliness; I spoke of the prevailing practice of *lay preaching*, as among these cases, and intimated my intention of making some remarks on that subject in the present number.

In speaking of this practice, I lay entirely out of view, the question of *divine right*. In discussing the mere practical expediency of lay-preaching, it is not material to enquire, what constitutes a valid ordination to the gospel ministry: Because it is not pretended, that those who undertake to teach and exhort—to expound and explain the scriptures—in public assemblages, under the name and character of *lay preachers*, have ever received any ordination or license whatever, either from bishops, presbyters, elders, or lay-delegates. The only difference, in the view of a churchman, between an *invalid and irregular ordination*, and *no ordination at all*, is simply this:—that the ordained preachers of almost every denomination of christians, are required to qualify themselves for the duties of their office, by some preparatory study—while the self-constituted and self-sent lay preacher, may undertake to teach others, before he has obtained sufficient knowledge for his own individual profit and security.

On the mere point of expediency, therefore, it is only necessary to ask, what qualifications are ordinarily possessed, by those who are in the practice of lay-preaching at the present day? That they are principally uneducated men, and that few or none of them possess much theological knowledge, are facts of general notoriety. And it is equally well known, that they are chiefly men of business, and are usually engaged in secular pursuits—either as merchants, shop-keepers, or mechanics—or as clerks, journeymen, or

apprentices; and that they commonly spend six days of every week in providing for themselves or their families, or in discharging their respective duties to their masters or employers. Now, without drawing any inference from all this, unfavorable to the perfect integrity of these men—without supposing, for a moment, that the interests of mammon could in the least degree turn away their hearts from serving the living God—we may be permitted to ask, whether men thus employed in driving bargains and in watching and labouring for their temporal interests, can possibly so far withdraw their minds from the business before them, as to enter very deeply into spiritual meditation or theological investigation?—whether it is possible for the lay-preacher, thus to go from the counter, the counting-house, or the work-shop, to the conference-room or other place of divine worship, duly qualified to be a teacher of the sublime doctrines of the gospel? If there can be but one answer to these questions, neither can there be a difference of opinion among reflecting men, as to the expediency of this practice. For let us look a moment at the result. The consequence must necessarily be, that the whole stock of knowledge displayed on occasions of this nature, must have been hastily gleaned from some popular commentary; and it frequently happens, that the preacher endeavours to compensate for his deficiency in this respect, by a zeal little tempered with prudence, and a boldness which only serves to expose his ignorance. He treats of the deepest mysteries of religion, with a degree of familiarity which is extremely disgusting; and indulges in a strain of censoriousness, which serves to exhibit the principles of christianity in the most repulsive light. In some instances, the speaker may manifest more discretion. He may have sense enough to offer some

shrewd and correct observations, and he may, by his earnestness and vehemence, produce a momentary effect upon the feelings of his auditors: But there is at least an equal chance, that his random shots may hit very wide of the true meaning of his text, and excite feelings of a very different nature from those of seriousness and devotion.

That all this must operate to the serious injury of religion, is very evident. And although the motive of the preacher, in every instance, may be perfectly pure and upright, without the least tincture of spiritual pride or vain-glory, this would make but poor amends for the mischief which might arise from the practice. Were no worse consequences to follow, than the disgrace of the preacher—were he only to render himself ridiculous by his ignorance or his vanity—and were he obliged to suffer the whole penalty of his indiscretion—the subject would hardly deserve a comment. But this is not the case. It is perfectly well known that many people form their notions of religion, from the manner in which it is exhibited to them. And hence, every trifling and superficial exposition—every crude and ungaged comment—every shallow speculation—and every contradictory gloss—is calculated to lower the dignity of the scriptures, and begot a sort of scepticism with regard to the whole subject.

Thus are the deepest wounds inflicted on christianity in the house of her friends,—by means which degrade religion to a level far below every other science: For, let it be remembered, that while all men are precluded from meddling with other professions, without a long course of preparatory study—the lay-preacher, regardless of the apostolic injunction *to show himself approved unto God as a workman that needeth not to be ashamed, rightly dividing the word of truth*—rushes upon the duties

the sac
without
qualifica
er his s
or profit

When the
was expect
deferred
me unexp
give it to

In abstr
Conven
Episco
of Com
June 5

This C
ne Rt. R
clergymen
er of lay
The Re
d Secret
sq. assist
The Re
is gratitud
ed in him
period of r
which, he h
Secretar
ntion to a
that offic
e was cho
ry.

Resolved
anks of th
to the R
vices, as
ng period,
ice.

Certificate
oving of th
the ann
ere laid up
Agreeably
General
ev. T. C. E
his annual
The Treas
e Promotion
ge, reported
te of the

the sacred office, without study, without preparation, without those qualifications, which alone can render his services creditable to himself, or profitable to his fellow-men.

When the Bishop's Address was put to press, it was expected that the following abstract would be deferred for insertion in the August No. But some unexpected circumstances have enabled us to give it to our readers in the present number.

An abstract of the Journal of the Convention of the Protestant Episcopal Church in the Diocese of Connecticut, held at Stratford, June 5th and 6th, 1822.

This Convention was attended by the Rt. Rev. Dr. Brownell, about 30 clergymen and about the same number of lay delegates.

The Rev. A. Baldwin was elected Secretary, and Burrage Beach, sq. assistant Secretary.

The Rev. A. Baldwin, expressed his gratitude for the confidence reposed in him by the Convention, for a period of nearly thirty years, during which, he had served the Convention Secretary, and requested the Convention to accept of his resignation of that office. The Rev. B. G. Norcross was chosen to the office of Secretary.

Resolved unanimously, That the thanks of this Convention be rendered to the Rev. A. Baldwin for his services, as Secretary, during the long period, he has officiated in that office.

Certificates from 34 Parishes, approving of the Constitution adopted at the annual Convention, 1821, were laid upon the table.

Agreeably to the 45th Canon of the General Convention, the Rt. Rev. T. C. Brownell, D. D. delivered his annual address. See page 198.

The Treasurer of the Society for the Promotion of Christian Knowledge, reported to the Convention the state of the Societies funds; from

which it appears that there is a balance of \$307 63, remaining in his hands, exclusive of the annual contributions which were received during the Convention.

Fourth annual report of the Board of Direction of the Society for the promotion of Christian Knowledge.

In presenting this fourth annual report, the Board cannot exhibit a very flattering view of the state of the society. During the last year as appears from the Treasurer's report, very little has been done. A few Bibles and Common Prayer Books have been purchased and distributed; and a small sum has been appropriated to missionary expences.

The want of tracts has been much diminished by the establishment of the Churchman's Magazine, which affords, at a very cheap rate, the same kind of information which has been hitherto circulated in other forms. And Bibles and Prayer Books are now afforded, at such low rates, for gratuitous distribution, by the Auxiliary Bible and Common Prayer Book Society of New York, that it becomes less necessary to circulate them through the medium of this society.—Hence, although these objects are by no means to be abandoned, it has been deemed advisable, for the present, to turn the attention of the Board more particularly to the encouragement of missionary labours in the destitute Parishes of the Diocese.—Agreeably therefore, to a recommendation of the Rt. Rev. Bishop Brownell, they have resolved to devote the disposable funds of the present year, exclusively to this single object. And they entertain the hope, that by the aid of the contributions still to be received, the Bishop may be enabled to employ at least one active and diligent missionary during a considerable portion of the year.

The Committee to whom was referred, so much of the Bishop's ad-

dress as relates to the subject of Missionaries, and the report of the Board of Direction of the society for the Promotion of Christian Knowledge, beg leave to report:—

That they are fully persuaded of the importance of encouraging missionary labours in this Diocese:—but they believe, that the existing society is adequate to the object, if the provisions of its constitution can be carried into full and energetic effect:—And they think, they can discover, in the returns already made, and in the interest manifested by their Brethren, both of the clergy and laity, strong evidences of a growing zeal on this subject, and a flattering ground of hope, that the missionary cause will no longer be suffered to languish for want of support. They do not believe it advisable, even were it practicable, in this present state of the Diocese, to make much provision for a permanent fund; but if a small fund be now reserved and suffered to accumulate, it may lay the foundation for a permanent and respectable provision for this great and interesting object. They therefore beg leave to recommend the following resolution for adoption in the place of those laid on the table yesterday:—

Resolved, That the present funds of the Society for the Promotion of Christian Knowledge, shall be devoted exclusively to the support of missionaries, with the exception of two hundred dollars, which shall constitute an accumulating fund, until the further order of the Convention, and that it be recommended to the Board of Directors, to make no application for any other than Missionary purposes, until otherwise instructed by the Convention.

Report of the agents of the Trustees of the Bishop's Fund.

The subscribers beg leave to represent, that they were appointed by the Trustees of the Bishop's Fund, Agents, to settle with the Parishes in the Diocese, who have not paid

their assessment for the Bishop's Fund, in pursuance of a resolution for that purpose passed by the Convention held at Waterbury on the 7th day of June, 1821.

That in execution of the duties of their appointment, the subscribers issued a circular letter addressed to the wardens of forty five Parishes which appeared to be in arrears in whole, or in part, in the payment of said assessment, and represented to said Parishes, that the income of the Bishop's Fund was insufficient to pay the salary which was engaged by the Convention, at the time that the Bishop accepted the charge of the Diocese:—that the sum in arrears at the expiration of two years amounted to seven hundred dollars, and the trustees must rely on the assessment due from the Parishes to make up the deficiency:—that the agents were authorized to settle with the Parishes, equitably according to their present circumstances, and upon receiving their proposals, would visit them for that purpose. In reply to the above application the agents have received a letter from St. Peter's Parish at Plymouth, informing them that the Parish had agreed to pay \$100, in full of the deficiency, which the agents have accepted. And they have received communications from several other Parishes which they trust will result in arrangements beneficial to the funds.

Respectfully submitted.

P. SHELTON,

A. BALDWIN,

S. W. JOHNSON,

} Agents

The Committee to whom was referred the subject of the account between the Rt. Rev. Bishop Breckinridge and the Diocese of Connecticut beg leave respectfully to report:—

That they find the Convention stand pledged to pay to the Bishop the sum of \$1500, per annum for Diocesan services. The Com-

the Bishop's resolution by the Convention on the duties of the subscribers addressed to the Parishes arrears of payments presented to the committee of the sufficient as engaged the time the charge of the sum in of two years of two dollars on the a Parishes that attention to the subject which importance demands—they recommend, that a committee be appointed to prepare and arrange such system, as they shall, after mature deliberation, think best, and report to the next annual Convention.

Resolved, That the agents of the Trustees of the Bishop's Fund to settle with the delinquent Parishes their assessment for said Fund, be authorized to appoint an agent, or agents, with full power to make such settlement on fair and equitable terms, in such manner, as said agents of the Trustees may direct and approve.

The Committee appointed to take into consideration, that part of the Bishop's Address, which referred to Sunday Schools beg leave to report:—

That not having time, to devote that attention to the subject which importance demands—they recommend, that a committee be appointed to prepare and arrange such system, as they shall, after mature deliberation, think best, and report to the next annual Convention. They also beg leave to suggest to the Convention the propriety of recommending, to the several Parishes in the Diocese, which have not instituted Sunday Schools, to institute them the ensuing year, and to instruct the children in the Church Catechism and explanation, and also that the children be required to commit to memory passages of scripture, and that they be exercised in questions on the Bible and on the Book of Common Prayer.

The Committee on the Constitution of the Society for the Promotion of Christian Knowledge, re-

28

ported the following alteration to the 7th Article,—After the words “shall be paid into the hands of the treasurer,” substitute in the place of the remainder of the Article, the following, *subject to the order of the board of direction, who shall appropriate all monies so received to the support of missionaries in this Diocese; and to the gratuitous distribution of Bibles, Prayer Books, and Tracts:—and further, that the present permanent fund shall not be permitted to exceed five hundred dollars either by additions, or accumulation of interest.*

Resolved, That every minister in this Diocese shall be requested to perform divine service, in some of the vacant Parishes at least two Sundays in each year under the direction of the Bishop.

A Resolution was adopted authorizing the Bishop to fill any vacancies which may occur in the delegation to the General Convention.

Delegates to the General Convention.

Rev. A. Baldwin, Rev. D. Burhans, Rev. H. Croswell, Rev. T. Marsh, Hon. S. W. Johnson, Hon. Wm. Mosely, Hon. Elijah Boardman, Samuel Tudor, Esq.

Standing Committee.

Rev. T. Bronson, D. D. Rev. H. Croswell, Rev. A. Cornwall.

Trustees of the Theological Seminary.

Rev. D. Burhans, Rev. H. Croswell, Rev. T. Bronson, N. Smith, Esq. Richard Adams, Esq. Hon. S. W. Johnson.

Churches.	Towns.	Rectors, &c.	New Com.	Total Com.	Baptisms. Adults.	Infants.	Total.	Families.	Marriages.	Funerals.
Christ	Norwich	J. Tyler, S. Pad-		57	7	8	15	53	7	
St. Peters	Plymouth	R. Rossiter [dock	12	110	3	8	11	71	6	4
St. Matthews	do.	do.	6	80		4	4		2	4
St. Johns	Essex Borough	P. G. Clarke		28	6	1	7	35	1	
do.	Bridgeport	P. Shelton		90	1	18	19		4	9
Trinity	Fairfield	do.		69		11	11		4	4
	Sharon	G. P. Andrews		42		2	2		3	4
	Kent	do.		28		2	2		3	5
	New Preston	do.		38		11	11		4	2
	Canaan	do.				3	3			
	Salisbury	do.		108		18	18		10	11
St. Johns	New Milford	B. Benham	6	140	4	4	8		7	9
	Brookfield	do.	9		1	6	7		3	
St. Johns	Waterbury	A. Gear				14	14		11	6
	Salem	do.				2	2		1	1
	Wolcott	do.				3	3		2	2
St. Matthews	Wilton	C. Smith	7		2	15	17		3	16
	Ridgefield	do.								
Christ	Woodbridge	C. Prindle		72	2	8	10	90	1	2
	Amity Parish	do.			1	4	5			
Trinity	Newtown	D. Burhans	25	300	3	26	29		26	30
do.	Branford	O. P. Holcomb				11	11		1	4
St. Johns	North Haven	do.				18	18		2	3
St. Andrews	Northford	do.				1	1		1	1
	Oxford	B. Northrop		68	1	16	17		9	13
St Pau. & Pet.	Huntington	M. Rayner	6	100		15	15		16	10
	Southington	A. Cornwall		27		2	2		1	2
St. Pauls	Norwalk	R. Sherwood	13	160	3	24	27	120	9	15
	New Canaan	do.			2	8	10			
Christ	Guilford	D. Baldwin		63		8	8		2	10
St. Johns	North Guilford	do.		36	1	12	13			
Union	Killingworth	do.		33		5	5			4
St. James	Derby	Jewet }								
Union	Humphreysville	do. }		100						
St. Lukes	Glastenbury	N. Burgess	6	29	1	7	8		5	2
St. Johns	Warehousepoint	do.	12	28	2	8	10		1	1
St. Peters	Cheshire	T. Bronson	6	60	2	10	12	96	3	12
Christ	Reading	A. Todd	1	57		2	2		5	1
St. James	Danbury	do.	5	44		4	4		3	
Trinity	New Haven	H. Croswell	43	422	8	88	96		15	46
Christ	Middletown	B. G. Noble	15	120		19	19		2	10
Christ	Hartford	N. S. Wheaton	46	154	5	37	42		7	

From the review of Dr. Chalmers's *civic Economy* contained in the 5th No. of the *Christian Observer*.

After referring to the author's strong and eloquent testimony to the *necessity and value of a learned clergy*, the reviewer adds, "There is a subsequent testimony to the claims of the Church of England to literary distinctions, which, as issu-

ing from the bosom of the Kirk, as being one of the few tributes this kind which, since the days of Cromwell, have crossed the Tweed we think it right to present to the attention of our readers."

"There are many who look with an evil eye to the endowments of the English Church, and to the [alleged] indolence of her dignitaries. But he will es-

that church
of our nation
est acquis
refreshing
neagre So
new supply
when we b
one, an
orth, in fu
high and le
e hierarc
er the we
ents, when
er her vene
es of ortho
-that, in th
er sons and
er foremos
times, to
chief, and
oderous
" p. 316.
"There i
arning, as
d to which
considerabl
ture reason
ght which i
Scripture.
y of it, that
nce of the
luable for
e exposition
cord. It i
ntroversies
ll adjust.
onstrous the
ung from f
aning of p
ed expressi
single tou
and criticism
solves or di
y of our liv
nces us, of
nce of a tho
ntigation of
age of Scri
alysis of its
ly will the d
new mines
wealth in
he will es

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
 157
 158
 159
 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200
 201
 202
 203
 204
 205
 206
 207
 208
 209
 210
 211
 212
 213
 214
 215
 216
 217
 218
 219
 220
 221
 222
 223
 224
 225
 226
 227
 228
 229
 230
 231
 232
 233
 234
 235
 236
 237
 238
 239
 240
 241
 242
 243
 244
 245
 246
 247
 248
 249
 250
 251
 252
 253
 254
 255
 256
 257
 258
 259
 260
 261
 262
 263
 264
 265
 266
 267
 268
 269
 270
 271
 272
 273
 274
 275
 276
 277
 278
 279
 280
 281
 282
 283
 284
 285
 286
 287
 288
 289
 290
 291
 292
 293
 294
 295
 296
 297
 298
 299
 300
 301
 302
 303
 304
 305
 306
 307
 308
 309
 310
 311
 312
 313
 314
 315
 316
 317
 318
 319
 320
 321
 322
 323
 324
 325
 326
 327
 328
 329
 330
 331
 332
 333
 334
 335
 336
 337
 338
 339
 340
 341
 342
 343
 344
 345
 346
 347
 348
 349
 350
 351
 352
 353
 354
 355
 356
 357
 358
 359
 360
 361
 362
 363
 364
 365
 366
 367
 368
 369
 370
 371
 372
 373
 374
 375
 376
 377
 378
 379
 380
 381
 382
 383
 384
 385
 386
 387
 388
 389
 390
 391
 392
 393
 394
 395
 396
 397
 398
 399
 400
 401
 402
 403
 404
 405
 406
 407
 408
 409
 410
 411
 412
 413
 414
 415
 416
 417
 418
 419
 420
 421
 422
 423
 424
 425
 426
 427
 428
 429
 430
 431
 432
 433
 434
 435
 436
 437
 438
 439
 440
 441
 442
 443
 444
 445
 446
 447
 448
 449
 450
 451
 452
 453
 454
 455
 456
 457
 458
 459
 460
 461
 462
 463
 464
 465
 466
 467
 468
 469
 470
 471
 472
 473
 474
 475
 476
 477
 478
 479
 480
 481
 482
 483
 484
 485
 486
 487
 488
 489
 490
 491
 492
 493
 494
 495
 496
 497
 498
 499
 500
 501
 502
 503
 504
 505
 506
 507
 508
 509
 510
 511
 512
 513
 514
 515
 516
 517
 518
 519
 520
 521
 522
 523
 524
 525
 526
 527
 528
 529
 530
 531
 532
 533
 534
 535
 536
 537
 538
 539
 540
 541
 542
 543
 544
 545
 546
 547
 548
 549
 550
 551
 552
 553
 554
 555
 556
 557
 558
 559
 560
 561
 562
 563
 564
 565
 566
 567
 568
 569
 570
 571
 572
 573
 574
 575
 576
 577
 578
 579
 580
 581
 582
 583
 584
 585
 586
 587
 588
 589
 590
 591
 592
 593
 594
 595
 596
 597
 598
 599
 600
 601
 602
 603
 604
 605
 606
 607
 608
 609
 610
 611
 612
 613
 614
 615
 616
 617
 618
 619
 620
 621
 622
 623
 624
 625
 626
 627
 628
 629
 630
 631
 632
 633
 634
 635
 636
 637
 638
 639
 640
 641
 642
 643
 644
 645
 646
 647
 648
 649
 650
 651
 652
 653
 654
 655
 656
 657
 658
 659
 660
 661
 662
 663
 664
 665
 666
 667
 668
 669
 670
 671
 672
 673
 674
 675
 676
 677
 678
 679
 680
 681
 682
 683
 684
 685
 686
 687
 688
 689
 690
 691
 692
 693
 694
 695
 696
 697
 698
 699
 700
 701
 702
 703
 704
 705
 706
 707
 708
 709
 710
 711
 712
 713
 714
 715
 716
 717
 718
 719
 720
 721
 722
 723
 724
 725
 726
 727
 728
 729
 730
 731
 732
 733
 734
 735
 736
 737
 738
 739
 740
 741
 742
 743
 744
 745
 746
 747
 748
 749
 750
 751
 752
 753
 754
 755
 756
 757
 758
 759
 760
 761
 762
 763
 764
 765
 766
 767
 768
 769
 770
 771
 772
 773
 774
 775
 776
 777
 778
 779
 780
 781
 782
 783
 784
 785
 786
 787
 788
 789
 790
 791
 792
 793
 794
 795
 796
 797
 798
 799
 800
 801
 802
 803
 804
 805
 806
 807
 808
 809
 810
 811
 812
 813
 814
 815
 816
 817
 818
 819
 820
 821
 822
 823
 824
 825
 826
 827
 828
 829
 830
 831
 832
 833
 834
 835
 836
 837
 838
 839
 840
 841
 842
 843
 844
 845
 846
 847
 848
 849
 850
 851
 852
 853
 854
 855
 856
 857
 858
 859
 860
 861
 862
 863
 864
 865
 866
 867
 868
 869
 870
 871
 872
 873
 874
 875
 876
 877
 878
 879
 880
 881
 882
 883
 884
 885
 886
 887
 888
 889
 890
 891
 892
 893
 894
 895
 896
 897
 898
 899
 900
 901
 902
 903
 904
 905
 906
 907
 908
 909
 910
 911
 912
 913
 914
 915
 916
 917
 918
 919
 920
 921
 922
 923
 924
 925
 926
 927
 928
 929
 930
 931
 932
 933
 934
 935
 936
 937
 938
 939
 940
 941
 942
 943
 944
 945
 946
 947
 948
 949
 950
 951
 952
 953
 954
 955
 956
 957
 958
 959
 960
 961
 962
 963
 964
 965
 966
 967
 968
 969
 970
 971
 972
 973
 974
 975
 976
 977
 978
 979
 980
 981
 982
 983
 984
 985
 986
 987
 988
 989
 990
 991
 992
 993
 994
 995
 996
 997
 998
 999
 1000

of spending the latter portion of life in repenting of the absurdities of his earlier years. And, whilst we thus insist on the general value of learning, let us never forget the peculiar claims of our own church on the gratitude of the friends of the Gospel. We may venture to say, that we know of no error which has not met in that church with its most powerful antagonist. From the moment when it erected itself in opposition to Popery, and led on by Jewell and afterwards by Chillingworth, fought the battles of Protestantism—through all those momentous stages in which it encountered successively the assaults of puritanism, of infidelity, and of latitudinarianism, to these latter days when, under the conduct of Horsley, and the present Bishop of Raphoe, it has trampled in the dust all the hosts of Socinianism—we know of no church which has equally made good its claims, as far as exterior defences of religion are concerned, to the dignities with which it has been invested. Nor is it our intention, in referring only to the defence of religion from outward assaults, to contend that the Church has rendered less assistance to the right exposition and interpretation of Scripture. Her formularies are, perhaps, after all, the best human exposition of Scripture; an exposition which exhibits at the same time the strictest regard to truth and the most marked spirit of moderation; an exposition which, more perhaps than any other, casts debateable points into the shade, and gives the highest prominence to the undebated principles of Christianity; and consequently the exposition which supplies, beyond every other, a common ground on which opposing parties may meet and proceed forth, in the whole armour of God, to contend with the common enemies of their faith. And, if there has been, as we are bound to admit, a painful abandonment of these formularies in the

culable advantage to that country, producing a spirit of conciliation, harmony, and activity; leading the minds of many to think seriously on religious subjects, and to engage in other plans of beneficence and piety. We learn too, that, in Bavaria, a door has been opened for the circulation of the Scriptures; that Leander Von Ess is still continuing his unwearied exertions; and that, although a temporary interruption has been occasioned in Turkey, Greece, &c. to the spread of the Bible, by the troubles of those parts, yet, even there, preparations are making to take advantage of the first moments of tranquillity; that Hilarion is still pursuing his zealous labours; and that the few copies of the Turkish Testament, which had recently been issued, were received with the utmost eagerness and delight; so that, in whatever direction we contemplate the Society's operations, we find it still proceeding conquering and to conquer.

We learn too, with respect to the

CHURCH MISSIONARY SOCIETY,

That its funds have also increased considerably, amounting now to THIRTY-THREE THOUSAND POUNDS, being an advance of TWO THOUSAND POUNDS above those of the preceding year; that it is exciting a spirit of increasing attention in various parts, and especially among the clergy; that it has there ventured upon instituting a Ninth Mission, in the territories of the Hudson's Bay Company, in North America, and has reason to conclude, that the increasing liberality of the Christian public will keep pace with these increasing exertions. The Society is the more encouraged to indulge this expectation in consequence of receiving the most interesting intelligence of success from the Syrian College at Palamcotta, the various stations in India, and at Ceylon; and from the different settlements on the western coast of Africa. The recent intelligence from Sierra Leone states, that at a late communion at Regent's Town, nearly 400 communicants were present; that the morning and evening prayers were attended by 700 persons; and that the Sunday congregations have so increased as to render another enlargement of the church necessary.

THE LONDON SOCIETY FOR THE CONVERSION OF THE JEWS

Is found also to share in the general prosperity; and though, from the peculiar nature of their object, they have formidable difficulties to encounter, and are compelled to witness various disappointments; yet the measure of success which they meet with in their schools, from the circulation of the Hebrew New Testament, and the labours of their zealous and pious Missionaries M'Call, Becker, and Wolfe, encourage and animate them to proceed in their great work, being assured that, in due season, all Israel shall be saved.

Survey of Missionary Stations.

[CONTINUED.]

BENARES.

The ancient seat of Brahminical Learning; and denominated the "Holy City"—accounted so Holy by the Natives, that several Hindoo Rajahs have delegates residing here, who perform, on their behalf, all the requisite ablutions—460 miles north-west of Calcutta, by way of Birmahom; but by that of Moorshedabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and more than 16,000 mud houses—of the houses, 2000 are occupied, it is said, by Brahmins, who receive religious contributions—Inhabitants, in 1803, were 582,000: during the Festivals, the concourse is beyond all calculation.

The Baptists have a country-born Missionary at Benares, who has baptized several persons, and among them, two Brahmins, one of whom frequently accompanies him in his excursions, and confirms his testimony respecting the Saviour of men.

Church Missionary Society.—About four years ago, Jay Narain, a Native presented to this Society a house and premises in Benares, which cost him 48,000 rupees, or 6000*l.* sterling, for the purpose of a School Establishment; and by a further bounty, he endowed it with 40,000 rupees, or 5000*l.* The School was opened on the 17th of July, 1818. In the year following, 63 scholars were studying English, 32 Persian, 11 Hindee and Sanscrit, and 15 Bengalee—teachers of the Native languages having been appointed.

Besides this school, there is another at *Secrole*, a military station close to Benares.

The Rev. *Daniel Corrie*, distinguished as the friend of the late Henry Martyn, no less than by his kindred zeal and ability in Missionary labours, was for some time stationed at Benares, but afterwards removed to Calcutta, amidst the regrets of the inhabitants.

Benedict La Roche, and *John Peronne*, Missionaries, with thirteen other persons in various capacities, form the Missionary establishment at Benares.

The *London Society* have lately sent Mr. *Adam*, in the capacity of Missionary to this place, but no report of his proceedings has yet been made.

CHUNAR.

A Town on the Ganges, a few miles above Benares; and a station for Invalids of the British Army.

Church Miss. Soc.—*Wm. Greenwood*, an English Missionary, and *Wm. Bowley*, a Country-born Missionary, lately ordained at Chinsurah, by the Lutherans belonging to the Mission, officiate here—the former, to the Europeans, and the latter, to the congregation of Native Christians. The Native worship is fully attended by the Christians, and occasionally by the Heathens.—Mr. *Adlington*, Superintendent of Nain's Charity School at Benares, frequently addresses the Congregation, being well acquainted with their language.

When Mr. *Bowley* began his labours six years since, his congregation amounted to no more than 12 or 14 persons; but has since increased to 100, 50 of whom are communicants. Till Mr. *Greenwood* arrived, he had worship in Hindoostanee, eight or ten times a week, and in English, six or seven times.

There are five schools in Chunar, in which English, Persian, Hindoostanee, and Hinduwee are taught to about 180 Children and Adults.

At *Lucknow*, a City containing a population of 500,000 inhabitants, the *Church Miss. Soc.* have a school, principally for the children of Christian Parents:—At *Barcilly*, another large City 800 miles north-west of Calcutta, they support a Native Reader and Catechist; and at *Allahabad*, an ancient

city situated at the junction of the Ganges and Jumner, the *Baptists* have a Station, though with little apparent effect.

MEERUT.

A large Town, about 32 miles north-east of Delhi.

Church Miss. Soc.—*Anund Meseeh*, and *Moonef Meseeh*, Native Readers and Catechists.—The Converts here are increasing, and manifest an excellent spirit. Thirteen had been baptized, and more were about to be added to the number. One of these was a Native Soldier, a Brahmin of high caste, whose baptism excited much attention. Mr. *Fisher*, Chaplain at Meerut, takes a warm interest in the success of the Mission—frequently assembles the Native Christians in his study to read the Gospel, and watches over them with parental affection.

DELHI.

Once the Capital of the Patan and Mogul Empire—967 miles north-west of Calcutta. In its splendor, it covered a space of 20 miles, and its present buildings and ruins occupy nearly as much. It is greatly improving under the protection of the British Government.

Baptist Miss. Soc.—*J. T. Thompson*, Country-born.—Some persons appear to have been benefited by Mr. Thompson's instructions.

He took a journey, some time since, about 200 miles north-west of Delhi, and was surprised to find the interior full of lettered men, and so desirous of the Scriptures.

Church Missionary Society.—*Dan Jysingh*, Saadh School master.—*Thomas Morris*, Missionary to the Saadhs.

The *Saadhs* are a people residing in the neighbourhood of Delhi, so different from most of their countrymen in their morals and religious belief, that they deserve a more particular mention. They abhor all kinds of Idolatry—prohibit gay apparel, and dress white—never make any obeisance—will not take an oath—profess abstinence from luxuries, and never have dances—forbid attack on man or beast unless in self defence—strongly encourage industry—take great care of their poor—forbid ostentation in worship and alms-giving—consider the regulation of the tongue a principal duty. The people date their origin about 180 years back.

Anund Messeeh of Merut, and Jy-singh of Delhi, made a journey amongst the Saadhs, and were everywhere received with kindness.—In one town where there were about fifty families of Saadhs, they all entreated Anund to stay amongst them, and read and explain the "Merciful Book of God." The Rajah under whom these families lived, lifted up his eyes and hands, in admiration of the Scriptures, which Anund read to him, exclaimed—

That man that shall have such a Book as this in his possession, and not love it, and not live by it, must be a "Burra Shytan!" (a vile and worthless wretch.)

AGRA.

A large City, 800 miles north-west of Calcutta.

Church Miss. Soc.—Abdool Messeeh, Native Reader.—John Lyons, Superintendent of Schools.—John Growley, Schoolmaster.

The visit of Abdool Messeeh to Calcutta, and his beneficent occupation there have been stated under the head, that city. He had continued, amidst growing infirmities, to hold up, at Agra, the light of Christian truth and practice. He and his Congregation were going stedfastly forward in their Christian Profession. His faith, love, and zeal, were as conspicuous as ever, though not productive of the same visible effects on the people around him.

The School flourishes under Mr. Growley. The scholars have increased from 30 to upward of 60. He greatly lamented the absence of Abdool.—He has qualified himself to read the Scriptures in Hindoostanee.

At Agimer, the Baptists have a Missionary, Mr. J. Carey; but nothing particular is known of the Mission.

SURAT.

A large City on the western coast of the Peninsula—177 miles north of Bombay—said to contain 500,000 inhabitants—part are Moors, professing Mahomedanism, but retaining some of their rites.

The Baptists have an Armenian Missionary, C. C. Anatoon at this place; nothing certain is known of his success.

London Miss. Soc.—W. Fyvie, J. Finner, Missionaries.—They preach English to large congregations, consisting chiefly of soldiers. No native school has yet been established. The

Portuguese Roman Catholics send their children, without hesitation, to the English Schools. The translation of the Scriptures into Guzerattee was nearly completed, and the printing of the New Testament begun.

BOMBAY.

The Third of the British Presidencies in India—about 1300 miles, travelling distance, to the west of Calcutta—population about 200,000.

There is here an Education Society, of which the Governor is President; the Bishop of Calcutta, Patron; the Archdeacon, Vice-Patron; Members of the Council and other Gentlemen, Vice-Presidents; and the Rev. H. Davies, Secretary.

They have in their Schools at Bombay, Tannah, and Sunat, a total of 887 Scholars—many of them supported and educated at the expense of the Society. The Society was organized in 1815, since which time, 11,956*l.* had been raised for it by contributions.

Christian Knowledge Society.—The principal object of this institution, has been, the distribution of Tracts, of which near 10,000 have been put in circulation. They supply the Education Society, in a great measure, with books.

American Board of Missions.—"The same course of Journeys and Preaching has been continued. By visits to places of resort within the city, and by journeys round it, many thousands, in the course of a year, hear something, the Missionaries state, concerning the True God and Eternal Life. The Scriptures and Tracts are largely distributed on these occasions. Several Towns offer proper spheres of usefulness, when other Missionaries arrive. The Journeys to these places are very interesting; but they deeply affect the mind, from the darkness and sin which every where reign.

"In the Translation of the Scriptures into Mahratta, the Missionaries had been engaged for five years. As portions were finished, they were printed; for the advantage of the remarks to be made on them, both by the learned and the unlearned: as the Translators were aware of the great care and deliberation requisite to produce a good Version; the whole of the New Testament was finished, and the chief part of the Old."

"In the Tenth Report, the Board en

estimated the Scholars at 1300: but an exact account, subsequently received, states the regular attendants at 1619; besides numbers who are inconstant in their attendance. Applications for Schools are so frequent, that, were there sufficient funds, in less than five years, 10,000 Children might be enrolled in the Schools."

Church Missionary Society.—The Rev Richard Kenney, Missionary, with his wife and three children, arrived at Bombay; and Mr. K. commenced the study of the Mahratta language, with the view of bestowing his labours in some part of the island of Salsette, as the state of the Native Christians seems to offer an important field for intelligent and patient exertion, numbers of them relapsing from the Roman Communion into Heathenism, from the insufficiency of instruction. Mrs. Kenney's state of health unfortunately obliged her to return to Europe.

Wesleyan Miss. Soc.—The Schools under the patronage of this Institution continue to receive the attention of the Missionaries; although but little effect has yet been produced on the adult nations.

(To be continued.)

OBITUARY.

Died, on Sunday morning, June 17th, at his father's house in Newtown, the Rev. *David Botsford*, in the 26th year of his age. From his childhood, he was remarkably gentle, amiable and affectionate; shrinking with abhorrence from deceit and falsehood, and glowing with generous indignation at cruelty

and oppression. He endeared himself to his family and acquaintances—graduated at Yale College in 1818—was a student in the Theological Seminary while it remained at New-Haven—was ordained by Bishop Brownell, in the fall of 1821—spent the last winter at Wallingford, Conn. Having the charge of the Parish and the Academy, and labouring under a scrofulous complaint, he left his appointment in March, returned to his father's house—was soon confined—his disease gradually increased—he evidently saw his approaching dissolution, and with all the meekness and resignation of the christian, he waited with patience all the days of his appointed time, and died as he had lived, in full faith of a glorious immortality.

Conn. Courier.

Some further account of this excellent young man, will appear in a future number of this work.—Eds.

Since the above was in type, we have received the following notice from New York.

NEW-YORK, June 26th 1822.

The Students of the General Seminary of the Protestant Episcopal Church having heard, with deep regret, of the premature death of their late fellow member, the Rev. David Botsford; hereby express the high respect they entertained for his piety and worth. And in testimony thereof, do resolve to wear the usual badge of mourning in the space of thirty days.

Resolved, That the proceedings of this meeting be published in the Churchman's Magazine and Christian Journal.

L. B. HULL, Chairman.
A. L. CONVERSE, Secretary.

POETRY.

ELEGY ON BISHOP JEWEL, BY DR. FULLER.

Holy learning, sacred arts,
Gifts of nature, strength of parts,
Fluent grace, and humble mind,
Worth reformed, and wit refined,
Sweetness both in tongue and pen,
Insight both in books and men,

Hopes in love, and fears in weal,
Humble knowledge, sprightly zeal,
A liberal heart and free from gall,
Close to friend and true to all,
Height of courage in truth's duel,
Are the Stones that made this Jewel
Let him who would be truly blest
Wear this Jewel in his breast.

“A Churchman,” is received.

[JULY

red himself
ces—grad
1818—wa
Seminary
aven—wa
l, in the fa
ter at Wa
e charge
y, and la
complain
March, re
—was eou
lly increa
approachin
e meeknes
an, he wa
of his op
ad lived
ortality.
Counser.
of this ex
ear in a f
Eds.

e, we hav
from New

th 1822.
al Semin
al Church
ret, of th
late felo
otsford;
spect the
worth.
resolve
urning i

eeding
e Church
tian Jou

airman.
ry.

weal,
tly zeal
om gall,
all,
s duel,
his Jew
y blest
st.